

# The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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[ONE PENNY.]

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, January 16.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
 Bermondsey, Fort-road, 11.30, Morning Conference; 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. E. D. TOWLE, M.A.; 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. H. DRUMMOND, B.A.; 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley (East), Squires-lane Council Schools, 6.30.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. C. F. HINTON.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. WALTER RUSSELL; 7, Rev. W. H. DRUMMOND, B.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. G. CRITCHLEY, B.A.  
 Stoke Newington Green, 11.15 and 7.  
 Stratford Unitarian Church, 11, P.S.M., Mr. A. CAUSEBROOKE; 6.30, Rev. JOHN ELLIS.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. E. D. TOWLE, M.A.  
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.  
 BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLAUCHLAN, M.A., B.D.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN-WHITEMAN.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. JOHN KINSMAN.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. E. CEREDIG JONES, M.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
 DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.  
 EYESHAM, Oak-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.  
 GATESHEAD, Unity Church, 10.45, Mr. JOHN NIXON; 6.30, Mr. WALTER GLOVER.  
 GORTON, Brookfield Church, 10.45, Rev. GEORGE EVANS, M.A.; 6.30, Rev. W. G. CADMAN.  
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Student.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. M. WATKINS.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MORETONHAMPSHEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. FREDERIC ALLEN.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. T. R. SKEMP.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALM FORTH.

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## DEATH.

TAYLOR.—On January 10, Kate Beryl (Bobo) daughter of Lincoln and Kate Elizabeth Taylor, of "Sunbeams," Ulleswater-road, Southgate, N., aged 5½ years.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

## CONTENTS.

NOTES OF THE WEEK . . . . .	35	QUESTIONS AT ISSUE:—	Publications received . . . . .	44
EDITORIAL ARTICLE:—		Would the Adoption of Socialism tend to the Well-being of Society . . . . .	FOR THE CHILDREN . . . . .	44
Christianity without History . . . . .	37	BOOKS AND REVIEWS:—	The Social Movement . . . . .	45
LIFE, RELIGION AND AFFAIRS:—		Shakespeare and his Contemporaries . . . . .	The Unitarian Movement . . . . .	45
The Meaning of Sin . . . . .	38	Natural and Social Morals—Professor Inge's Jowett Lectures on Faith . . . . .	Channing House School . . . . .	45
Some Observations on Industrial Conditions in Italy: The Strike . . . . .	39	Literary Notes . . . . .	NEWS OF THE CHURCHES . . . . .	46
			NOTES AND JOTTINGS . . . . .	47

\* \* Will contributors and correspondents kindly note that all letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. They should be endorsed "Inquirer" on the outside. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C., as usual.

## NOTES OF THE WEEK.

THE Committee of the International Arbitration and Peace Association has received from the German Peace Society a letter thanking the Committee for a resolution passed by it, and "for the energetic manner in which you have replied to one of your journalists who has been trying by misrepresentation and distrust to disturb the steadily-growing agreement between our countries." The letter continues: "We can assure you that not only the German Peace Society, but also the larger part of the German people, reciprocate your friendly disposition, and that the German pacifists are always on the look out, ready to oppose the incitements of certain well-known factions. With regard to a convention for the limitation of naval armaments, we think that the best basis for the 'formula of disarmament' would be an agreement between the two countries that Germany should have the right to spend each year a certain sum, say 350 million marks, and England 700 million marks, for naval armaments. Naturally this would be impossible without a simultaneous convention between England and Germany by which the two countries would engage to help each other if attacked on sea by another Power, or that all the sea Powers should agree at the next Hague Conference to the fixing of their naval Budgets."

\* \* \*

PROFESSOR SADLER spoke some very timely words on the need of greater efficiency in education at the Northern Education Conference held at Leeds last week. Never before, he said, had so many thoughtful citizens been deeply stirred by the problems of national education, and such a movement was the herald of effective reform. Out of 1,300,000 boys and girls in England and Wales between

twelve and fourteen years of age, 211,000 had already obtained exemption from school, and were receiving no further systematic education. Of 2,000,000 between fourteen and seventeen only one in four received on any week-day any continued education. Modern industry was exploiting boy and girl labour during the years of adolescence. The limits of the evil could not be defined with that statistical accuracy that was desirable, and he suggested that in the census of next year information should be gathered to show the occupations of males and females under each year of age up to twenty-one. Did they not all virtually concur in thinking that all boys and girls ought to receive during the years of adolescence some form of continued education which would develop their physique, widen their mental outlook, cultivate their sympathies, prepare them for the responsibilities of parenthood, equip them for trustworthy efficiency in their occupations, and fit them for the duties of citizenship? There were many signs that the nation was approaching the problem in the right attitude of mind and with willingness fairly to consider temperately stated arguments for reform. The growth of this right attitude of mind was much more important than hurried legislation, which, indeed, if precipitately forced on to the Statute-book, would retard rather than hasten our advance.

\* \* \*

THE *Christian Commonwealth* of last week contains an article of unusual interest by the editor of the *Hibbert Journal* on "Education Founded on Faith in Man," in which he proclaims himself an uncompromising optimist so far as educational progress is concerned. "I see no reason," he says, "for supposing that the modern belief in education will decrease in intensity. I imagine it will increase. The zeal and fervour now displayed are only a foretaste of the zeal and fervour of posterity. We shall not ask the State to do less for education; we shall ask it to do more. More and more of the surplus wealth of the country will be diverted into educational channels. Less of that wealth will be spent on senseless luxury, less of it will go to the support of vast armaments; more of it will be spent in teaching and training the young. The great teaching establishment of the nation is not going to

be disestablished; it is going to be built on firmer foundations than ever." The following striking passage illustrates his general point of view: "Education is our social right only on one condition, that we put the results of our education to social uses. Unless we have grounds for believing that man is a being who can be trusted in the long run to employ what society has taught him for the good of society, then we have no ground for asking society to teach him. If he is as likely as not to turn his education to his own harm, or to use it as a weapon of offence against his fellows, or against posterity, then the whole ground falls away on which the plea for education has to be based. Belief in education means faith in man—faith in man, with all its formidable difficulties overcome, with all the reasons for distrusting human nature put to silence—and unless we are prepared to defend the second thing no one of us has the right to defend the first. We have only to consider these things, and I think we shall have to confess that the modern belief in education, which many persons have adopted as a substitute for other forms of idealism, both theological and philosophical, itself rests on an implied but very lofty form of idealism as to the nature of man. It presupposes the ultimate goodness of humanity." We are glad to notice at the foot of the article an announcement that it is part of the introductory portion of a work on "The Philosophy of Education" which Mr. Jacks hopes to publish at an early date.

\* \* \*

THE exploration of the historic sites of Palestine has been yielding some fruitful results recently. A number of German archæologists have begun a series of scientific excavations at Megiddo, a very marked position on the southern rim of the plain of Esdraelon. The work has been undertaken by the German Palestine Association in conjunction with the Orient Gesellschaft. Professor Thiersch, who has furnished the Berlin correspondent of the *Morning Post* with a very interesting report of the excavations, states that Megiddo was so important a position on the great military road from the Mediterranean to the interior, that Tuthmosis III. boasts of taking it in one of his inscriptions on the rock temples of Karnak. The Egyptian monarch states that he is prouder of taking Megiddo than of taking a thousand other towns.



As far as the excavations have already proceeded, Thiersch is certain that he has discovered remains of buildings dating from the time of Solomon and Jeroboam. A jasper seal, bearing the engraving of a lion, is unquestionably the seal of the son of Nebat who made Israel to sin. There is every reason to believe, says Thiersch, that the expedition will discover the walls which offered so stout a resistance to Tuthmosis. Traces of fortifications on a very extensive scale have already been laid bare, and it is believed that they are not far from the great palace in which the allied Assyrian princes fought and finally capitulated. Tuthmosis states that he captured 87 sons and daughters of princes, over 1,700 slaves, immense stores of household goods, furniture, vessels and weapons of the costliest materials. He captured, moreover, 900 chariots, 200 suits of armour, 500 bows, 2,000 horses, an equal number of oxen, and 20,000 other animals, carrying all with him in triumph to Egypt. Thiersch believes that his future work will cast a flood of light on some of the most complicated passages in Kings and Chronicles.

SOME remarkable results have also been obtained in the course of the renewed excavations on the site of Jericho, which were carried out in January, February, and March of last year. Among other things it is claimed that the excavations have established the fact that Jericho was completely surrounded by a high and thick wall, and that undoubted remains exist of an early Canaanitish town beneath the buildings of a later date.

WE have received from Mrs. Fisher Unwin an interesting letter on the subject of "The Hungry Forties, and Richard Cobden on Women's Suffrage," which contains some very interesting reminiscences of her father. "In 1845," she says, "in Covent Garden Theatre, he addressed one of the largest audiences during the Anti-Corn Law agitation, in these words:— 'There are many ladies, I am happy to say, present. Now, it is a very anomalous and singular fact, that they cannot vote themselves, and yet they have a power of conferring votes on other people. I wish they had the franchise, for they would often make a much better use of it than their husbands.' Again, in a speech in the House of Commons on July 6, 1848, he narrated a conversation 'with a gentleman who was engaged in drawing up the Charter.' This was, no doubt, Francis Place, who asked Cobden to support Universal Suffrage on the ground of principle. He replied:—'If it is a principle that a man shall have a vote because he pays taxes, why should not also a widow who pays taxes, and is liable to serve as churchwarden and overseer, have a vote for members of Parliament?' In 1860, Mr. Cobden, still adhering to his convictions, in a letter to his friend Mr. Joseph Parkes, the father of Bessie Raynor Parkes, now Madame Belloc, who is still living, says:—'My doctrine is that in proportion as physical force declines in the world, and moral power acquires the ascendant, women will gain in the scale. Christianity and its doctrines, though not yet coming up to its own standard in

practice, did more than anything since the world began to elevate women. The Quakers have acted Christianity, and their women have approached nearer to an equality with the other sex than any of the descendants of Eve. I am always labouring to put down physical force and substitute something better, and therefore I consider myself a fellow-labourer with your daughter in the cause of Women's rights.' "

LORD CROMER gave an important address on "Ancient and Modern Imperialism," to a meeting of the Classical Association, held at King's College on Tuesday. It contained a striking passage in defence of humanitarian feeling as part of the art of government, though it increased the difficulties. The modern Imperialist, he insisted, would not accept the decrees of nature. He struggled manfully and at enormous cost to resist them. The policy of preserving and prolonging human life—even useless human life—was noble. It was the only policy worthy of a civilised nation.

Dr. CLIFFORD's New Year's address, delivered in Westbourne Park Chapel on Monday evening, January 3, on "The Social Renaissance of 1909," appeared in full in the *Christian World Pulpit* last week. It contains a broad survey of the activity of the social spirit at home and abroad, and is animated by his own passionate belief in the cause of democracy, and the deep conviction, which is the root of his own courage and optimism, that the soul of the world is alive.

ACCORDING to the official returns for last year there has been a decrease of 1,553 in membership among the Baptists and of 2,492 in the case of the Congregationalists. Denominational statistics are not very appetising reading at the present time, though we think it would be misleading to take them as convincing evidence of the average spiritual temperature. There is an increasing number of earnest and broad-minded people who cannot fit their spiritual life to the accepted boundaries and the traditional machinery of the sects. Religion itself must be reckoned with as one of the forces which is producing denominational disintegration; and this process, which is so disquieting to the official mind, may be a necessary stage in the effort to recover the unifying power of spiritual faith and the Christian vision of the kingdom of God.

WITH the beginning of the year Dr. Horton completed thirty years at Hampstead. Those who can remember the small iron church in which he began to preach after he left Oxford will appreciate to the full the remarkable character of his ministry with its growing popularity and its ever-widening usefulness. There could hardly be a severer test of a man's spiritual power and intellectual resourcefulness. He was himself ready, he said in his New Year sermon commemorating the event, to go on preaching the unsearchable riches of Christ for another thirty years if it were for the good of the Church. But he knew too well that it was one of the tragedies of ministerial life, especially

among Congregationalists, when a minister outstayed his usefulness, and in his later years destroyed the work of his earlier years.

Dr. G. S. BARRETT, of Norwich, has announced that he will retire from the active ministry at the end of the present year in order to leave room for a younger man. He has been minister of the Princes-street Congregational Church for 45 years, and is everywhere held in honour as one of the veterans of English Nonconformity, a man of strong personality and fine religious gifts. "In the length and devotion of his service to Princes-street Church," says the *Christian World*, "Dr. Barrett has worthily followed the example of his predecessor in the pastorate, Rev. John Alexander, who ministered to the church for fifty years. These two pastorates will therefore cover a period of ninety-six years. Dr. Barrett has not only been an earnest and cultured leader of Free Church life in the old cathedral city, but he has been one of the leading figures in English Nonconformity, a President of the English Congregational Union, and editor of the Congregational Hymnal. His ministry has built up an active and prosperous church in Norwich, and he has been helpful and strenuous in all good public movements—in hospital and educational work, and in Poor-law administration. Throughout the Eastern counties his name is known and honoured, and he well deserves the title of 'The Nonconformist Bishop of East Anglia,' as he has more than once been described."

It is with very deep regret that we have to announce the enforced retirement, owing to ill-health, of the Rev. Thos. Pipe, of Birmingham. For nineteen years Mr. Pipe has been the organising and inspiring genius of a remarkable centre of missionary activity which has brought the peace and comfort of the gospel and the blessing of human kindness into the darkest corners and the most destitute lives of a great city. The bravest workers in the Christian army are those who do their deed and "scorn to blot it with a name." They are too busy with the day's work and too single-minded in their aims for self-advertisement; but few men are happier in their lot. The gratitude and affection they inspire are entirely free from the base alloy of envy; and their joy as helpers of mankind is a thing which they would not barter for the richest prize the world has to offer. May the strong, quiet worker, who now retires wounded from the field, carry with him always the benediction of these things in his heart.

THE eightieth anniversary of the Brahmo Somaj will be celebrated at Essex Hall, Essex-street, Strand, W.C., on Saturday, January 22, 1910. Programme, 1-2 p.m., Bengali service; 3-4 p.m., English service, to be conducted by Mr. R. Sen, M.A.; 4-5 p.m., interval for tea; 5-6 p.m., Address by the Rev. J. Estlin Carpenter, M.A., D.Lt., on "The Brahmo Somaj and Western Theism." John Harrison, Esq., president, British and Foreign Unitarian Association, will preside.



## EDITORIAL ARTICLE.

## CHRISTIANITY WITHOUT HISTORY.

! PROBABLY there is no article in the current number of the *Hibbert Journal* which will be read so widely as the one entitled "The Collapse of Liberal Christianity," by Dr. K. C. ANDERSON, of Dundee. Men of an ultra-orthodox tendency will turn to it eagerly for the pleasure of watching the death-throes of their enemy, while all who profess and call themselves Liberal Christians will be anxious to know what unseen foe has undermined the temple of their faith while they are still at their prayers. The very title of the article has in it some of the art of the scare-monger to which we are accustomed on election hoardings. "The collapse of *my* Liberal Christianity" would have been less sensational and much truer, we venture to think, to the facts of the case; but for one reader who would turn aside to consider a merely personal confession, there will be scores to listen to bold, challenging statements, however little they may be supported by evidence, when it is the doom of a great spiritual movement which is foretold. Let us explain in a few words what the momentous issues are which Dr. ANDERSON has raised, and why we refuse to be alarmed. In doing so we shall have to use great plainness of speech, so that our meaning may not be missed, and because we believe that vital religious interests are involved. But Dr. ANDERSON would, we are sure, be the first to claim that these questions must be discussed, without any trace of personal feeling, simply in the light of reason and religious experience, of historical evidence and inherent probability. With Dr. ANDERSON himself we are only concerned as the representative, for the time being, of a tendency of thought and a series of conclusions to which he has given emphatic expression.

This article is the last and not the least able attempt to rid Christianity of the encumbrance of history. If only it can be evaporated into a form of cosmic idealism, its recorded events being sublimated into symbols of interior processes in the life of the soul, then, it is thought, it will be simple and spiritual enough for universal acceptance. Hitherto, from the time of the Gnostics to that of Strauss, two difficulties have stood in the way of the triumph of these suave arguments. History has declined to abdicate, and human nature has shown an obstinate preference for the plain fact and the recorded event. Dr. ANDERSON, however, is forced to quit *terra firma* and to embark on his strange experiments in spiritual aviation by an acute fit of historical agnosticism. Has he not also allowed

himself to be captured unawares by the present fashion for rhetorical alternatives in theology—more useful for securing logical victories than for any fruitful understanding of the multiplicity of vital truth? "For some decades now," he tells us, "liberal theology has been engaged in the search for the historical JESUS, and the conviction is being slowly forced upon all candid inquirers that very little can be known of Him. Liberal theology is unwilling to admit this conclusion, because it takes away the basis on which it rests—its working hypothesis—but it is not able to resist it. With the steadiness and certainty of fate, this conclusion advances, and the time is not far distant when it will be universally admitted." We are driven accordingly to the alternative either to accept the ecclesiastical CHRIST of tradition or to become frankly agnostic about the Founder of Christianity. Dr. ANDERSON tries to support his own adherence to the latter position by a series of statements, every one of which requires the most careful scrutiny. "Even the Sermon on the Mount," he says, "on which liberal theology has planted itself, as on a rock, is full of Christological elements. Nowhere do we get back to a historic JESUS. Not only have we not a biography of JESUS, we have not the materials out of which to make one. The words JESUS is represented as speaking were put into his mouth by a community or church who worshipped him. We have no absolute certainty that any single saying in the Gospels was uttered in that precise form by JESUS." He calls attention to the absence of any details of the life-story of JESUS in apostolic literature, and he finds this omission even more disquieting when we pass from the story to the teaching. "When we turn to the other parts of the New Testament, we naturally expect to find these noble utterances occupying the place of first importance in the teaching of the first preachers and missionaries. But the closest and most sympathetic consideration of the case leaves the candid mind in a state of blank astonishment. Hardly the most distant allusion to that teaching which has fascinated later Christendom can be found in apostolic literature." Dr. ANDERSON takes the heroic course of supposing that at the time when the Pauline Epistles were written "the creative sayings of the Gospels had not then crystallised round a JESUS nucleus." But Christianity has to be accounted for, and seeing that both the orthodox and the liberal theory have failed, we must look elsewhere, and Dr. ANDERSON, quite undaunted, provides us with a new solution, his own great contribution to historical research, for which we modestly await one shred of evidence. After a reference to the various cults or clubs which were so characteristic of the social and religious life of the Græco-

Roman world, "let us take as a working hypothesis," he says, "that Christianity began as one of these clubs or communities. The God, or patron, of what afterwards became the Christian church, was 'CHRISTOS,' the CHRIST, and had the characteristics of the Messiah of the Jews." How this cult became attached to an historical person called JESUS, Dr. ANDERSON is only able to explain by plunging still deeper into hypothesis: "Around the dim and meagre outlines of a slain JESUS the mythologising faculty wreathed a garland of glory containing elements from Jewish materialism, Greek philosophy, Oriental cults of dying and rising Saviour-Gods, and the prevalent Roman Emperor worship. Transfigured and glorified into JESUS CHRIST, the ideal became the centre of a cult."

We think that we have expressed Dr. ANDERSON's crucial positions fairly, though necessarily in an abbreviated form. To say all that needs to be said in reply would require a volume of careful argument and closely-knit evidence. We are not partial in these matters to his method of large emphatic statement. But all that is possible in this article is to suggest to our readers certain considerations, which should make them pause before they respond to the invitation to become historical agnostics, or to lose themselves in the quagmire of subjective hypothesis. We do so with all the graver sense of responsibility, because to ourselves Dr. ANDERSON's theory is as spiritually desolating as it is historically unconvincing.

(1) We must emphasise what we have said already, that, so far as we know, there is not a particle of evidence for the extraordinary theory of a Christos-cult in the Roman Empire. The responsibility of producing his evidence rests with Dr. ANDERSON, and we have a right to assume that he is prepared to publish his documents and inscriptions, if he really wishes any candid and well-informed readers to treat him seriously. If he relies simply upon his own instinct of probability, we should require a much fuller and more searching explanation of the possibility of the growth of the spiritual splendours of Christianity from such a root. Men do not gather grapes from thorns or figs from thistles.

(2) We feel all through Dr. ANDERSON's article that we are living in the region of topsy-turveydom. His method of treatment tends to conceal the exquisite humanity of large parts of the Gospels and the homely incidents and people which crowd their pages. To suppose that those things are not primitive and historical, but belong to the mythology which gathered at a later time round a glorified but unknown teacher, contradicts all that



we know of the growth of an idealised portrait. Hagiographers do not invent the homely simplicities, which it is often their chief object to hide out of sight.

(3) Dr. ANDERSON'S emphatic statements about the absence of the influence of the teaching of JESUS in primitive Christianity rest upon a failure to recognise the difference between a book religion and the religion of a living influence, still felt, clear and vivid in memory, and communicating itself by contagion. How often the teaching and the *memorabilia* of the Master's life were on the lips of the early preachers we cannot tell, when it is only occasional letters that have come down to us; though we may hold a contrary opinion to Dr. ANDERSON about probabilities. But one thing stands out quite clearly, namely, the ethical unity of the Early Christian movement. It dominates the New Testament, and binds the Christian societies in the remotest corners of the Empire into a unity of spirit and aim. It is for those who deny it to prove that this ethical unity did not spring from the impact of the life and work and teaching of JESUS upon the society which he created.

(4) We are in fundamental disagreement with what Dr. ANDERSON says about the detachment of the CHRIST of ST. PAUL from an historical person. We agree that "Paul's doctrine of CHRIST is, undeniably, a mystical one." But we are far from drawing the implied inference that consequently he can have known nothing of the real JESUS; for all that we know about the mystical relation of discipleship or the more spiritual forms of human love points in the opposite direction. We idealise the life that we have known. ST. PAUL was able to speak of the CHRIST within "the hope of glory," and to take him not as an outward mentor but "in the spirit" just because JESUS "after the flesh" was real to him, and he had penetrated by love and spiritual imagination so deeply into the secrets of a real personality. The words:—

"Strange friend, past, present, and to be;  
Loved deeper, darker understood;  
Behold I dream a dream of good,  
And mingle all the world with thee,"

do not prove that Tennyson knew nothing of the earthly life of ARTHUR HALLAM.

If Dr. ANDERSON'S article makes us search more deeply into these things and causes some fluttering of wings in the complacent dove-cotes of liberal theology, we may after all have to be grateful for the strange hypotheses and the prophecies of collapse which challenged us to articulate the historical elements of our Christian faith more clearly. But meanwhile we are not persuaded that the sun is even darkened in the spiritual firmament

## LIFE, RELIGION & AFFAIRS.

### THE MEANING OF SIN.

WHAT is meant by sin, or what ought to be meant by it? This is one of the perennial problems of Religion and Life, to which some interesting contributions have recently been made in this journal. The various writers have touched one or other of its aspects. It is a natural human tendency, when we see one fragment, or one aspect, of truth, to treat it as the whole, and to reject as spurious another fragment offered by some one else. The many-sided and complex character of this particular question is not easily realised unless we have the various theories which have been formed about it brought together, and compared, as they were, for instance, in Dr. W. E. Orchard's very able volume on "Modern Theories of Sin."\* I am not now reviewing Dr. Orchard's book, but it may be referred to as a very useful guide in a very perplexing subject—perplexing, that is to say, for those who are not contented to treat their own little fragment of truth as if it were the whole.

Sin is moral evil; it is what in some way obstructs or is opposed to the increasing life of good. What, then, is moral good? It is the ideal of human nature; and the meaning and the character of this ideal become gradually more apparent to the forward-looking spirit of man in the course of human history—when we regard history as a *development* and not as a mere succession of events. In the concrete, this means that, whatever is good, is good for something. The highest good is good for the highest purpose. Appeal is therefore made to the consequences of actions, which are judged by their effects on character and on the development of what is distinctively *human* in the highest and most complete meaning of the word. Broadly speaking, actions are judged by their effects on the true welfare or true *life* (in the New Testament sense) both of the agent and his fellows. For the great moral verdict of history and experience—the great result which we may say they almost have—is this. The life of the individual person is so knit up with the lives of others, that he cannot finally separate his private good from the good of all. Thus history and experience gradually confirm—though they do not prove—the central thought and faith of religious idealism; that there is one universal divine life everywhere seeking expression through humanity in forms of human co-operation and brotherhood.

When we understand this, we see what the truest account of sin, which we can give, really is. Sin is the disposition which, consciously or unconsciously, seeks to obstruct this unification of humanity in a life which is divine, and to prevent human beings sharing in a common life, and to disregard the common good. In the pregnant words of the Rev. R. J. Campbell, "Sin is the expansion of individuality at the expense of the race—acting on the belief that the soul can increase at another's cost, can gain by destroying what is an-

other's good. Sin is the tendency to grasp and draw inward, and everything that feeds that tendency makes for death, and seeks to live by death to others. Sin is an attempt to misuse the energies of God, to turn the current of divine energies the wrong way—an attempt to make them minister to self at the expense of that which is outside self." There are secret sins in which a man may indulge, sins against himself, of which the world knows nothing and by which it is not directly injured. But if such a man would only face the facts, he would know that his conduct to himself is having a social significance all the time; the world is the poorer, not only by what he is doing, but by what he is not doing.

There is a tradition, still powerful, asserting that sin is a matter wholly between the soul and God. This ancient attempt to take hold of the fact of sin from the divine side exclusively, has become a real source of moral mischief. It leaves the individual soul face to face with the demands of infinite perfection, when he knows well that the individualistic conception of private virtue is utterly insufficient to satisfy those demands. This violent abstraction of the individual from the whole humanity in relation to which his life must be lived, was made by the old evangelicalism, but it was corrected by the equally violent assertion of a *miraculous* salvation and an *imputed* righteousness. I say that all these ideas almost inevitably become sources of moral mischief, for they blind our eyes to the real thing that is at stake—that individual sensitiveness to social obligation, which is the crying need of the present day; they withdraw our attention from the thing which really matters—a rigid and searching examination of our conduct in its relation to human society around us.

We are told of the need of a gospel of "repentance" in order to give an "assurance of forgiveness" and "peace with God." To me such words ring hollow. What right have you to an assurance of forgiveness and peace, when the world to which you belong is crying in the darkness, and your own humanity, realised in your fellow-creatures, is groping on its way, stumbling and falling in disastrous might? I want no forgiveness until all are forgiven; I ask for no "perfect peace" until all are at peace; I do not want to go home until all are gathered there. Not that I would vainly try to take upon my own small self all the burdens of humanity, or fancy that none who are looking for the way home can find it without my helping hand. Our home is God; and very many will reach that Home at last by ways that I do not understand or know of. But all goodness lives only as it is given for the life of the world. We are served so far and only so far as we become saviours. We have no righteousness in the sight of God apart from our value to the common life and our contribution to the common good.

We have been told that there is no sin unless there is full consciousness of sin. Thus it is said that sin is *consciously* wilful rebellion against the Infinitely Holy Will of God; or, again, that it is *conscious* choice of the worse in presence of the better. If the first of these statements is intended

\* Thesis approved for the Degree of Doctor of Divinity in the University of London, and published by James Clarke & Co.



to be the whole truth, or at least intended to be a definition of sin, then it follows that no one sins who has not an immediate and complete consciousness of God. But this consciousness is a rare human experience. Professor Upton says that "hypocrites and sensualists are well aware that it is for the justification of some of their own personal desires that they are thus acting, and that, in so acting, they are resisting what they feel to be a divine authority within their souls." What hypocrite or sensualist is capable of feeling a divine authority within the soul, unless we misuse these words to mean vague and passing gleams of a possible better life? If, however, sin is defined as the conscious choice of what we know to be worse in presence of what we know to be better, the case is altered. Professor Upton says that to deny the possibility of such a choice is to reduce sin to error—to reduce hypocrisy and sensuality to a mistake in judgment. On the other hand, Professor Henry Jones declares that "Evil as evil, loss as loss, a worse *because* it is the worse, is not a possible motive for human action; in speaking of man we must not forget the qualities of man, and a being who sought no good through his act, or who sought a false good *because* of its falsity—who willed evil *because* of its evil—would not be a man." This question leads us to a difficult psychological analysis of motives. I do not press it here; for the objection which weighs with me is not as to the possibility of a conscious wrong choice; it relates to the assumption that consciousness is a necessary characteristic of sin.

If we settle down into the conviction that there is no sin unless there is a consciousness of sin, the inevitable result is the cultivation of that feeblest of all human moods—the one which is ever ready to fall back on the complaint, "I did not mean to!" The mood which the morality of modern life demands is not the one which *does not mean to*; it is the one which *means not to*. There is grave moral danger in overlooking the importance of this. The following passages from the late Dr. Everett's recently published Harvard Lectures, will illustrate my meaning:—"Take the case of a captain of a steamship who knows that in an hour his vessel will be in a dangerous position where all his care will be needed, but that meanwhile his presence on the deck is not required. He is tired, and knowing that some relaxation will most refresh him and prepare him for his coming duty, he goes below to amuse himself among the passengers. He becomes absorbed, time passes unheeded, and he is roused to a sense of his duty only by the shock with which his vessel strikes upon some rock in the dangerous passage. The ship is lost. Are we to blame the captain? He was perfectly right in assuming that he was at liberty for the hour, and that relaxation for a time would enable him better to meet the coming strain. He was not conscious how fast the hour was passing; he had no consciousness, no 'sub-consciousness,' that anything was wrong. Yet we do blame him; we hold him to be not only responsible, but criminally responsible for the loss of his ship." There was no one point at which it could be said that he knowingly chose the worse. And this case is a type or example. Here is one of

the subtlest and most dangerous forms of sin. Dr. Everett thus describes another type, represented by thousands of persons: "There are some who never take command of themselves, or realise that it is their duty to do so. There are men who grow up without ever facing the great problems of life. They are not without knowledge of the higher relations, because they live in a community in which such relations are recognised as commonplaces. But other habits of life such as those to which they are accustomed are also considered commonplace; other men beside themselves are living carelessly and indifferently, and merely for themselves. They have never lived earnestly enough fairly to ask what sort of life they ought to lead. They have not refused to ask, but they have not asked. They are taking it for granted that, in some way or other, they will come out right. Here there is no conscious choice of the worse. But we blame such men just because they do not question and do not choose, because they do not take hold of life in earnest and will to make something of themselves for the world. We blame them because, instead of steering themselves they only drift." I say that these are sinful lives. This is not to "pass sentence" as a judge ordaining penalty or retribution of any kind. Sin is not defined as consisting in deeds deserving punishment, but in deeds which hinder the increasing life of goodness in humanity.

"But, doctor, I did not *think*," said a woman, excusing herself. "Madam," he replied, "you have no business not to think." There is the root of the matter. Instead of saying that there is no sin without consciousness of sin, it would be far more true to say that the sin lies in not being conscious of what we are doing, when we ought to be and can be conscious of it. But to make this true, we must abandon the artificial distinction between "error" as something morally indifferent ("a matter of mere prudence") and "sin," as deliberate choice of what is known to be wrong. The nature of "error" springs from want of *thought*; and we must affirm that this may be, and sometimes is, of the nature of "sin," and of sin in its most injurious form. The thing which really matters is, I repeat, a searching examination of our conduct in its actual working on and in human society around us. We are called to act in the light of our insight into the feeling, thought, and life of others. This insight is the work at once of sympathy, imagination, and thought; and failure in this is the root of all sin.

S. H. M.

### SOME OBSERVATIONS ON INDUSTRIAL CONDITIONS IN ITALY: THE STRIKE.

My article on "Vaticanism, Free Thought, and Democracy" was written before the interesting review by Mr. Lilley on "The Study of Religion in the Italian Universities." This writer, no doubt much better equipped to speak than I on certain phases of the national problem which is so vital to the future of the Italian Risorgimento, agreed with my main contention. "No conciliation" he said, "is possible between forces pledged to deliberate move-

ment in exactly opposite directions." For spatial reasons I had omitted an incident, for which, as now illustrating his argument, I may bespeak attention. A further call is made by the following Central News telegram, which lately appeared in our English newspapers:—

#### SOCIALIST RIOT IN CHURCH.

[CENTRAL NEWS TELEGRAM.]

ROME, Tuesday.—Telegrams from Forlì state that during a church service, yesterday, at which Father Gemelli was preaching, several Socialists entered the building, and their leader, interrupting the preacher, asked him if he was prepared to enter into a debate with Signor Podrecca, the deputy. Father Gemelli refused, whereupon the Socialists created a great disturbance, terrifying the congregation to such an extent that several women fainted. A number of male worshippers attempted to eject the brawlers, and a hand-to-hand fight took place, which reached its climax when some of the intruders attempted to fire the building, while others made a rush for the pulpit. The attendant clergy, in their endeavours to shield Father Gemelli, threw lighted candles at his assailants, and thus checking them, enabled him to make his escape. Shortly after which soldiers arrived, in response to an urgent message, and cleared the church.

Towards the end of October the Philosophical Congress met at Rome. During the sittings one of the philosophers expressed his belief in "religion" as a natural fact, but this declaration, with its sympathetic implications, proved very unpalatable to a certain Padre Gemelli, stated to be a young professor of biology. With great warmth he protested that this was an attack upon dogmatic religion, and defiantly declared that it was not Positivism or Rationalism that had opened out to science the better way, but the Church. The hardihood of this assertion, with its concurrent belittling of the functions of philosophy, proved too much for the assembled savants. At once the philosophers thrust aside that decorum which is popularly considered to be the mark of philosophy, and as Italian men of like passions with himself, hotly resented the tone and language of the young priest. Tumult reigned in the seats of the philosophers. When at last a more assured air of calm bathed the angry brows, and the voice of philosophy again began to assume the serious manner that alone is consonant with the consideration of the profundities of the universe, which are its subject-matter, Father Gemelli incontinently exclaimed: "This is not a congress of philosophers, but a packed meeting. We (the Catholics) shall take our leave of you." In the midst of another excited display of de-philosophised feeling, the President declared: "No, Father Gemelli, this is a congress of free men; each of whom says what he thinks, and thinks what he says. You yourself have not spared your opponents; but it is proper that discussion should be open and free out of respect to your challengers and yourself. This is the first duty of philosophy. It will be disastrous if you depart, for men do not desert the field of battle."



The appeal was in vain. Father Gemelli and his friends departed, shaking off the dust of their feet.

Whether the Padre Gemelli of the one incident is also the subject of the second I do not know; but both episodes serve as torchlights upon the unfortunate deadlock in Italy between Vaticanism and all the forces that make for progress.

I pretend to no special knowledge of Italy, but events that happened there during my two months' stay projected into prominence the social aspirations of the Italian as well as his industrial conditions and methods.

The Ferrer indignations and the earnest discussions on the visit of the Czar opened out the heart of the modern Italian worker, exactly as they display his stage in the course of industrial evolution. He is at length finding himself, and the "strike" is at present his most effective weapon. He struck work in Rome in the first place, that he might be present at the great meeting of protest on behalf of Ferrer; and on the appeal of the mayor for a dignified protest against the execution of Ferrer by the citizens of Rome, the Labour Unions called for a continued strike. This was the workman's interpretation of his part in the demonstration of grief. He lost his wages, certainly; but then the protest was for that all the more pointed. The silence in Rome was profound. Not a tramcar, not one public vehicle, was visible. The only vehicular sound in the street was made by an occasional private carriage, and I remember the passage of only one of these. As a deep and pregnant protest, the strike possessed a profound significance; as a demonstration of the power of the worker it was unique. "Would the band play as usual on the Pincian Hill?" I innocently asked. The reply followed hard: "If it did there would soon be no instruments to play with."

The Ferrer strike was general throughout the country.

When the news was spread of the coming of the Czar and his meeting with King Humbert at Racconigi, much discussion arose as to the advisability of another general strike. Not much was said as to any ill effects upon the workers themselves, or upon the business of the country; the problem resolved itself into the moral necessity of a strike. Given that necessity, the strike followed as surely as the day follows the night. Could Italians of a united and free Italy associate with a despot? Would not the fair fame of Italy be smirched? How is a welcome to be given to the Czar without weakening the cause of humanity?

Such were the deep issues thought to be involved. The Federation of Labour, assembled at Turin, voted against a general strike, and in this decision was at one with the opinion expressed by such radical journals as the *Roman Tribuna* and the Milanese *Corriere della Sera*. Even honest people must touch pitch on occasion. The workers were more particularly compelled to catechise themselves when the Syndic of Rome was invited to Racconigi. But, on the whole, mental and formal assent to his visit was accorded. It is true that at Vicenza there was a strike on October 24, to protest against the coming of the Czar; but the newspapers reported that

though the anarchists and socialists did their best at disturbance, the strike did not succeed. Siena, too, whilst I was there, proclaimed its strike, but it was of little account. The fact was that the instinctive opinion of the Italians in general, always sensitive to the proximity of Austria, and concerned on account of a probable joint understanding and action on the part of Austria and Germany, turned towards a public demonstration of the possibility of other factors. The Triple Alliance might be rather strengthened, if it were made clear that the southern member was not without a friend in the East of Europe.

The result of these stirring times has tended towards a general and serious consideration of the "strike" as an industrial weapon of offence. There is no need for me to expatiate on the surface light-heartedness of the Italian temperament, or to touch upon the celerity of his logical faculties; but it is incumbent upon any writer on industrial subjects to draw attention to the differences existing between the southern and the northern mind. In the large, and in many respects a favourable, sense the Italian is childlike. But whilst the outlook on life is more buoyant, and life itself proves a more joyous adventure than it is with us of the north, there are nevertheless attendant inconveniences, not to say weaknesses, on the childlike attitude. Consequences are oftentimes neglected; actions are at the mercy of impulse; men may be the servants of caprice.

Thinkers and writers are pointing out that the "strike" is being discarded by English workmen; that it is only resorted to as a last and brutal necessity; and such is the general knowledge of English national affairs (I kept myself well informed of all notable home doings by the telegrams and London correspondents' letters which appeared in the daily papers), reference is often made to the part played by Mr. Lloyd George and Mr. Winston Churchill as arbitrators in difficult industrial crises. The Italian workman is exhorted to apply less sentiment and more reason to his decisions. It is suggested to him that he considers more the position of the employer; and, moreover, that he should exercise a constraint upon his actions in the interest of the country.

We have known the same novice in England, and can readily recognise the stage of industrial evolution which the Italian workman occupies.

No observer will deny that there is a better time coming for the Italian workman. His very enthusiasm for the abstract cause of humanity will give force to the plea for his own industrial advance. He knows already the advantages of unions, and his vivid sense of solidarity is a strong presumption in favour of his support of the public appeal made, for example, by the hairdressers of Rome for more wages and shorter hours. I have not the figures of the transactions of the co-operative societies in Italy; but the co-operative shops are very general. As I understand, they are more of the collectivist type than in England, and give out their dividends in kind. Perhaps some of your co-operative readers can inform me and THE INQUIRER constituency on the subject.

The history of Italy has been chequered,

and the stormy story of her modern freedom still rings in the hearts of her children. She has ungrudgingly agreed to pay the price of freedom; and indeed in the bright uniforms of the military officers, giving welcome touches of colour to the civilised sombreness of ordinary human apparel, she has something of a reward. But the price is unduly heavy. I willingly testify to the good behaviour of the soldiers. We were constantly coming and going with them as they made for barracks or departed for home; the army is respected, and the men look on their officers with high regard. Nevertheless, I believe that in no country is there less desire for war or for the apparatus of war. The Peace movement will find in the Italian workman a staunch supporter and a firm ally, whilst the day of International Peace, for which the Italian workman is fervently hopeful, will give him his further opportunity of industrial development. The idealistic spirit is within him, and it has a strong savour of practicality. United Italy, freed from the incubus of external fears, will expand in all sane directions. I firmly believe she herself will play a noble part in promoting that peace of the world which will prove her own salvation.

H. D. R.

## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

### WOULD THE ADOPTION OF SOCIALISM TEND TO THE WELL-BEING OF SOCIETY? \*

THE question announced as the subject of our discussion is a question which cannot be answered by a direct "Yes" or "No." "Would the Adoption of Socialism tend to the Well-being of Society?" That, I think, must depend (1) upon what we mean by Socialism, and (2) upon the way in which it is adopted. Mr. Balfour has given us a definition of Socialism. He says: "*It is the State ownership of the means of production.*" Taking production in a wide sense to include the distribution effected by trade, we may accept this definition as sufficient for our present purpose. We already have two conspicuous examples of such Socialism in the Post Office and the Government Dockyards. Here the State goes into business on its own account, and most people are ready to admit that this amount of Socialism does tend to the well-being of society. There is, further, what is known as Municipal Socialism, which exists when a municipality owns its own gas, water supply, electric lighting or power, tramcars, baths and workmen's cottages. Now I am anxious not to waste time but to get to close quarters with the real issues at stake, and I ask, with some confidence, have I not already shown that the question of the adoption of Socialism is a question of more or less, both as regards the State and municipalities? We know that some amount of it is good, the only

\* Read at a Meeting of the Guild of the Good Shepherd, Poole. A reply will be published next week.



question is how much? Sir Wm. Harcourt said a true word some years ago when he said: "We are all Socialists now." Where we do differ in opinion is in regard to the wisest way in which to adopt Socialism, and where to draw the line, when to stop, and when to go forward. Now, my main contention to-night, the principle I advance confidently and am prepared resolutely to maintain, is this, that the gradual adoption of Socialism, in proportion as we are ready for it, is matter for congratulation not for regret; that this gradual adoption of Socialism brings great gain to society, and that, unless its opponents can prove that this gradual adoption also brings still greater evils, and that these evils cannot be counteracted without abandoning Socialism, these opponents themselves must come and rejoice with us to have won this great gain for their fellow creatures! So far from admitting that progress towards Socialism is on the down grade, I maintain that it is on the up grade, and only requires proper precautions and safeguards. I think there is something rather ridiculous in the way in which the word "socialistic" is used to condemn a project. So far from a project being condemned by its being socialistic, this is something in its favour. There may be other reasons against it, but they must be shown; there may be serious evils involved in it, but they must be proved. Such a contention, of course, involves what I maintain to be a fact, that Socialism, properly defined, does not involve breaking any of the Ten Commandments. It is the State ownership of the means of production, and we can have this without weakening the marriage tie or stealing what does not belong to us. Some Socialists approve political assassination, but it is not their Socialism which makes them do this. Nothing but confusion of thought can arise from a confusion of two totally different meanings of the same word. A man lately wrote a letter to the *Daily News* saying: "I am not a Socialist, but a lover of honest dealing." I object to that "but" just as I object to it in the phrase "Poor but honest." A man, even a duke, can perfectly well be poor and honest; the vast majority of poor men are honest. Now I believe that the main hindrance to the adoption of a Socialism which is sane and honest is furnished by schemes which are politically insane and dishonest, and whatever we do, or do not do, to-night, let us clear our minds of a great confusion. If you mean murder, say murder; if you mean robbery, say robbery; if you mean adultery, say adultery; but do not use the word Socialism in two totally different senses. Do not say that certain proposals are socialistic, which is true in the sense that they would extend the functions of the Post Office, and then denounce them and try to get them rejected on the ground that we ought to hate and punish crime! That is not playing the game.

How often do we hear proposals condemned, not on their own merits, but because of something to which they are supposed to lead. The wisest criticism of this habit was uttered by George Eliot's Daniel Deronda. He says: "I think that way of arguing against a course because it may be ridden down to an absurdity would soon bring life to a standstill. It is not the logic of human action but of a roasting-jack

that must go on to the last turn when it has once been wound up. We can do nothing safely without some judgment where we are to stop." Well, the logic of the roasting-jack is particularly inapplicable in an argument against Socialism, for the whole case of its sensible supporters is a plea for its gradual adoption. What I maintain is, that every stage towards Socialism safely accomplished is matter for congratulation, not regret. It is not that we fail to recognise that there are dangers attending the adoption of Socialism, but we think that these dangers may be successfully met, and in many cases we see that their coming is inevitable under any social system. These dangers mainly concern the loss of liberty and the weakening or destruction of Individualism. I would not undervalue the good that Individualism has done, especially in Great Britain. I believe it a fact that, owing to the scarcity of labour caused by the Black Death, the individual emerged and detached himself from the corporate life of the guild some centuries earlier in England than on the Continent; and that we owe much of our national lead among nations and the high position we have won upon the face of this planet to this early entrance into the struggle for existence which tends to the survival of the fittest and is the way in which Nature produces her fine specimens. During my own life I have watched the career of many lads who have done well in the struggle for success, who have been braced by its difficulties, and have become leaders in our national and provincial life. Our Unitarian congregations all over the land contain many such men. Every Unitarian church pulsing with life and activity owes its main worth to the strong Individualism of some of its members. It is difficult to plead for Socialism before such an audience. Nevertheless, admitting all the truth that can be rightly claimed for liberty and Individualism, I say this: They will never establish the kingdom of God upon earth. In the struggle for existence the weak go to the wall. The survivors are those who are best fitted to survive under the conditions which exist, and these may be very base conditions. In a race one runner wins the prize. You do not make all the runners prize-winners by increasing the pace at which the race is won. Competition will never lift up the lowest. To elevate the residuum some totally different principle is needed. To help weaker brethren, to rescue the perishing, we call in true Christian charity and thoughtful kindness, all that we would encourage, say, through the *Poole League of Help*. Yes, we know this, but do we sufficiently realise how this is interfering with the good that may be done by competition and the struggle for existence which crushes out the weak and promotes the survival of the fittest? Natural selection is one thing, and has achieved some great, albeit cruel, triumphs in the past, but natural selection, held in check by Christian charity, is quite another thing, and all that we can say of it is that it will not continue to do the good that it did if its harshness and severity are no longer allowed to work their will. Let the modern, kindly Individualist tell us how he would meet this two-fold difficulty. On the other hand, competition will help only the favoured few. On the other hand, in our desire and determination to help the

less-favoured many, we lower the average, we keep alive the unfit and too often enable them to transmit their feebleness and even viciousness to another generation. In the case of the feeble-minded this evil has assumed most serious proportions.

This is not the only way in which the good that has been done in the past by Individualism is now no longer possible. Economic forces of enormous power have been tending during the last century towards the substitution of private monopolies for free competition, and during the latter part of the century this process has gone on at an accelerated rate. The United States of America are the country where Individualism is most strongly entrenched, and they are the land of Trusts, Trusts in the new sense of huge commercial monopolies. Individualism is there the seed, and we have the fruit in American multi-millionaires. But see how this monster devours its own children! Monopolies destroy Individualism. Some time ago I read an account of the growth of a mammoth store in Chicago, of how it opened one new branch after another, at first selling its new line of goods under cost price, and how wave after wave of bankruptcies of smaller businesses followed till free competition was excluded and a monopoly was established. Then prices went up. This kind of success is possible because a large business under one management has economic advantages over many small businesses. Socialism recognises this fact, accepts a situation which we cannot alter, and seeks to secure the advantage of the inevitable monopoly for the nation, instead of leaving it to become the plunder of the boss. I ask the thoughtful Individualist if it is not an obvious fact that we are not going to get the same good out of free competition during the twentieth century that men won from it in the nineteenth century?

Moreover, it is possible to recognise that good has been done by Individualism and also to recognise that it is not all good. I read an account of a party of emigrants who went from Liverpool to the West of Canada. While on board ship their fares included their food and all necessary expenses. During this part of their journey the emigrants were kind and helpful to one another, the strong bearing the burdens of the weak. When they landed and proceeded by rail, their fares no longer included food, and there was difficulty in obtaining what was wanted at reasonable prices. Then the emigrants had to engage in a competitive struggle with one another, the strong trampled on the weak, and some of the worst passions in human nature were let loose. Probably the strong men would fight not only, perhaps not chiefly, for themselves, but for their wives and families, but they would do things that would be very cruel to all others. Now, this incident is surely no unfair illustration of the harm that is done by open competition! Would not everyone say that the best way of meeting the difficulties of this particular situation would be to adopt some form of Socialism for that particular railway journey, appointing agents to purchase provisions for the whole train-load and divide them fairly, or in some other way to take due care of the interests of the entire community? If this be so,



there is a presumption in favour of making similar arrangements for the entire community on board this island of Great Britain. I do not say that the analogy holds good in every respect, no analogy does that, but I think a fair inference is that the adoption of Socialism tends to the well-being of society unless greater evils can be shown to necessarily follow. Those who think such evils follow must prove it, or else, let them rejoice over every step successfully taken towards Socialism.

Among the evils that are feared is the loss of the stimulus to exertion produced by the competitive struggle. I have already noticed how much of this stimulus has already been lost (1) by the action of pity, kindness and charity, and (2) by the growth of great monopolies. Still, much remains, and the question is, how far we can dispense with it. The answer depends, I believe, upon how far we are ready to appreciate the worth of *service* and can rely on the spirit of emulation. In the army and the navy we have what we need. Our soldiers and sailors fight side by side, not against each other. The stimulus of emulation takes the place of the stimulus of competition. Can we hope for a similar spirit in the civil service, and can we hope for enough of it to inspire a great extension of the civil service? Are we convinced that this is what we want and should try to secure? If so, let us try to secure it in a sensible way. Let us cease to make a bogey of Socialism, pretending that every step towards it is on the down grade. Let us admit that it is high above us, and that we can only make ourselves worthy of it by the development of high and noble qualities, especially of the spirit of unselfish and devoted service. Then we shall also recognise that to encourage unlimited competition is not the way to encourage the spirit of unselfish service. Rather is it true that in proportion as competition is restricted and Individualism restrained, we may hope to stimulate a fine emulation and an earnest zeal for the common good.

Let me conclude with a few practical illustrations of what may be done in the course of the next fifty years. The nationalisation of railways, canals and coal-mines may be effected by methods which are fair to the shareholders, turning Boards of directors into Commissioners whose first duty will be to consider the interest of the public, extending the working of the old English Trust, so as to keep out the new American Trust, extending, *i.e.*, the principle of the Mersey Dock Board, which has worked so well in Liverpool in contradistinction to that of the dock companies, which have proved far less satisfactory on the Thames. Then, wherever the distribution of commodities has become or is tending rapidly to become a monopoly, crushing out competition and abolishing the good that it can do, there we have a case for making that inevitable monopoly a State monopoly and working it for the good of the nation instead of for the good of the boss. It will be long before this applies to the production as distinguished from the distribution of commodities. In production there is much more room for individual enterprise and the personal element of good leadership. I do not expect that the twentieth century will see the State undertaking to make pottery. So long as we have Free Trade it will be

very difficult to establish a permanent monopoly in productive industries. The American Steel Trust was made possible by the American tariff. But let me give one instance of what may be gained by nationalising distribution. You cannot buy a high-grade type-writer for less than 20 guineas. But I have good authority for saying that the cost of production in the United States, with a good profit, is £5, and that the article is shipped to England at £13 under the stipulation that it be not sold retail under £21. The Americans say this is the best way of doing business they can discover, £5 going to the producer, £16 to agents and advertising. Can we show them how the producer may still have his £5 and the consumer purchase, say, for £6?

I have said nothing about the nationalisation of the land. This is too large a question for to-night. Moreover, leading land nationalisers have seldom been Socialists. Henry George spent the best years of his life fighting Socialism. But, of course, it follows from the principles for which I have been contending that in so far as land is a monopoly and derives its values from its limitation, its ultimate ownership should be vested in the State for the benefit of the whole nation. The way to do this, justly and efficiently, is an enormous subject, into which I do not propose to enter now.

True Socialism is an ideal not capable of immediate realisation, but more and more realisable as men become more and more fit for it, and the virtues which will ultimately render us fully fit for Socialism are those of pity, kindness, helpfulness, friendship, self-devotion, public spirit, and emulation in good works. These are not bad things. We may fearlessly seek to spread them. The safe extension of Socialism is possible through their extension, and all progress along these lines is matter for congratulation. Individualism has done its best work and seen its best days; and for its best, it demands a self-regarding spirit altogether inconsistent with Christianity. On the other hand, every public-spirited man or woman who gives time and thought to the service of the community is helping on the adoption of that Socialism which will and does tend to the well-being of society.

H. SHAEN SOLLY.

## BOOKS AND REVIEWS.

### SHAKESPEARE AND HIS CONTEMPORARIES.\*

In this fair-seeming volume, which, like its predecessors, is a credit to its English printer and publisher, Mons. Jusserand, essays the formidable task of dealing with that outburst of dramatic genius which characterised the later years of the reign of Elizabeth. Very curious is it to consider how, in her little kingdom, whose importance was no greater than that of Denmark is among the countries of modern Europe, there emerged almost on a sudden an illumination as magnificent as the world has ever seen. One light alone of the galaxy

\* A Literary History of the English People. By J. J. Jusserand. Vol. 3. From the Renaissance to the Civil War. Part II. T. Fisher Unwin, 1909. 12s. 6d.

sufficed to glorify for ever our island race and our language. But Shakespeare, though we are apt to forget it, was one of a great multitude of writers, and in his own generation was not distinguished in eminent degree above his fellows. The output was tremendous, and though, "as compared to other countries, England can show to-day a prodigious number of dramas belonging to this period," yet those which have been preserved are probably but a small part of the total which were written and acted in the prolific years between 1590 and 1620. Of the plays which passed through Henslowe's hands, more than three-fourths are lost, and these were all probably of the better sort from the stage manager's point of view, for Henslowe, though very ignorant, was far too good a man of business to buy what was not likely to pay.

"An ever-ready public, ever-ready authors, talent in abundance," and, we may add, theatres in such number as no other city of the world could come near—these were the conditions which Shakespeare found when he came up, a raw country lad, to try his luck in London. This was the soil in which his youthful genius struck roots and grew and flourished. There was a public greedy of sensation, eager for novel sights, with little discrimination, but intolerant of dullness, looking to the stage for "scenes violent, moving, surprising, patriotic, contemporary, coarse, a mixture of the tragic and comic." And whoso would succeed in the fierce competition for the air and light of popular approval must accommodate himself to the demands from which genius could not exempt itself. He must take of the rank luxuriance of the soil and flaunt it bravely among his kind. Self-restraint, dignity, consistency, regard for the probable or even possible, the stateliness of tragic muse—such as these were considerations no man could entertain who was not in a position to defy the public and indifferent to its favours.

It is this hard necessity which, we imagine, Shakespeare laments more even than the humiliation of his calling, which (despite Puritans and magistrates) was probably in as high repute then as it is at the present time. It is his complaint against Fortune that she did not better for his life provide "than public means which public manners breeds." She obliged him, *i.e.*, to earn a living by pleasing a public which exacted of its votaries that he should "make himself a motley to the view," so he "gored his own thoughts, sold cheap what is most dear," and "looked on truth askance and strangely." Is it not so that a young man, conscious of highest powers, capable of the "powerful rhyme" which would outlive "marble and the gilded monuments of princes," is it not so he would rebel against constraint put upon him to write for "groundlings," who "for the most part were capable of nothing but inexplicable dumb shows and noises, yet could damn the best of plays by their censure?"

So it is that to understand Shakespeare aright, to estimate the immensity of his genius and recognise the full extent of his faults, to keep, as Jonson, in our love of the man on the safe side of idolatry, it is indispensable that we should know some-



thing of the fermenting mass of talents, cupidities, ambitions, out of which he emerged. *Noscitur a sociis* is true of writers as of other men. No author is properly known apart from the age in which he lived. But it is more true of some than of others. The man who deliberately accommodates himself to the demand of the crowd can least of any be understood apart from it.

Of the five long chapters of the present volume four are taken up with this marvellous story of Elizabethan dramatic literature. The first treats of the predecessors, the fourth of the contemporaries and successors of Shakespeare. Between them, as on the throne prepared for his arrival and hung around with rich adornments, the great playwright takes his seat, and receives the homage of his foreign biographer.

"Shakespeare is on the stage, in libraries, in museums; for the first four folio editions of his plays an American purchaser paid in 1905 the sum of £10,000; he is to be met in concerts, in palaces, in hovels. His 'Julius Caesar' has been acted in our days in the Roman Theatre at Orange; the part of Hamlet has been performed at the Russian Court by one of the same rank as this Prince of Denmark; in a hut of the American Far West, to while away the time during a snowstorm, 'Hamlet' has been read aloud to a cow-puncher by that sturdy ranchman, who was to be later President Roosevelt. The dramatist's works are constantly quoted in parliamentary speeches, in private conversations, in books of all kinds; quantities of his verses have become axioms and proverbs; his name is more familiar than any other. A fame so immense is a phenomenon unique in literature."

We step down from the presence chamber, whither all the world goes up to pay homage, and straightway find ourselves amid the crowd of writers who would be greater if only this one had been not so extraordinarily great. Cowley, Carew, Herbert, Quarles, Burton, and Sir Thomas Browne—forgive us, oh, excellent friends!—but it was not given to you to know the worth of one so great that all of you are small in comparison. One only of all the writers of "The Aftermath" can be said to reach to near the shoulder of Shakespeare, and it is a remarkable fact that the author of a Shakespearean grammar, who has made a special and minute study of the two contemporaries, should have been convinced by the publication of Bacon's Phrase Book "that there is certainly a very considerable similarity of phrase and thought between these two great authors." The two greatest of their time, they were not wholly unknown to each other. How much each may have owed to the other has yet to be discussed without prejudice or passion.

The thanks of all Englishmen are due to Mons. Jusserand for this admirable book.

C. H.

NATURAL AND SOCIAL MORALS. By Carveth Read, M.A., Grote Professor of Philosophy in the University of London. A. & C. Black. 7s. 6d. net.

THE author of this book is the successor of the late George Croom Robertson and

Professor James Sully in University College, London. The volume is interesting for many reasons, and not least because it shows the development which the principles of what used to be called the "English experience-philosophy" have undergone in the mind of an able thinker, who, for some time, was closely associated with the late Professor Robertson in his work at University College.

The present volume is the sequel to the author's last book, "The Metaphysics of Nature," and begins with a summary of the doctrines of this work; the refreshing clearness of the summary is throughout a characteristic of the author's writing. The position is that of Positivism, by which, of course, we do not mean the religion taught by Auguste Comte, but the general doctrine that "the test of truth is the agreement of all the laws and principles that constitute knowledge . . . with one another, and with the details of experience, that is, with observation and experiment." Experience is strictly limited to measurable events in space and time. The author does not, as is usually done, work out this doctrine in the direction of materialism, but uses arguments (some of which resemble those of Idealism) to show that there is no Being without Consciousness; while, at the same time, he "cannot be confident that distinct comparative consciousness (*i.e.*, consciousness capable of *comparing* one thing with another, and so making the first beginnings of reasoning) exists anywhere except in the higher animals, or that it attains to rational thought anywhere except in man" (p. xv.). The radical weakness of the position seems to us to consist in the view of mere mechanism as universal, with the consequent identification of intelligible causes with mechanical causes. This, of course, is too large a question to discuss here.

The author's statement of the relation of morality and religion is less confidently negative than might have been expected. He treats of morality as a natural growth of human society, but he does not contend that there is nothing in morality which cannot be so explained. He holds that morality has been greatly influenced, both for good and evil, by religion. Among the cases of religious influence detrimental to morality may be mentioned the tracing of the origin of evil to "the breaking of an absurd taboo upon a certain apple-tree"; while, "on the other hand, if pious men think of God as the ideal of human morality, religion may become the strongest defence of justice and liberty, as happened when Cromwell vindicated them in England, and, later, when the conscience of New England awoke from sleep."

Professor Read's whole treatment of morality and its foundations in human society is not only interesting but instructive and timely—especially because of his welcome departure from the traditional treatment of what has been known in the British Islands as "Moral Philosophy." In the second half of his book he discusses, in a very fresh and living way, the ethical problems arising from the development of the family, the state, and art; and those underlying the rise and fall of nations. It is, however, with much disappointment that we find the author appealing to "faith in liberty" as the chief remedy for national degeneration. It is difficult to have faith

in a mere negation. And if the hopeless reflections of his concluding paragraph are true; if, for example, we cannot discover any definite plan for constructing the future or relieving the past, and if, assuming such a plan to have been discovered by the wisest men, it is true that "the rest of us are not wise enough to follow them," then the gospel of liberty is the veriest counsel of despair.

Although Professor Read considers that in certain respects we must appeal to utilitarian considerations, his system is not utilitarian. His conception of the chief end of man takes us back to Spinoza and Aristotle. The good of man is the fullest development of human nature, the fullest activity, the fullest experience—"in a word, general culture." He adds: "It must be understood that the essence of all culture is thought, without which it becomes a mere miscellany of 'accomplishments,' and easily degenerates into affectation" (p. xviii.). The attentive reader will find these sentences of much significance for understanding Professor Read's account of morality.

FAITH. By William Ralph Inge, Lady Margaret Professor of Divinity at Cambridge. Duckworth & Co. Pp. 248. 2s. 6d. net.

MR. INGE'S Jowett Lectures, delivered last winter, are here presented in an expanded form, and fully merited publication. Not that the book is particularly attractive at first sight. The print is rather small; and some chapters, especially the earlier, are too much like the dry notes of a college course. But a resolute perseverance is amply repaid as we proceed, and we close the book with thanks for a thoughtful and scholarly discussion of a profoundly important theme. Thirteen chapters cover the scheme. The first two illustrate the use of the term "Faith" in authors ancient and later; the third defines the position taken up by Mr. Inge himself, and the remainder of the work illustrates the full significance of this position by criticisms offered with regard to others. Briefly, the author defends a "moderate realism." A measure of genuine knowledge of reality, external to ourselves, seems to him undeniable. Thus in some adequate degree truth is attainable, and possesses an intrinsic value for all sane minds. Another intrinsic value is that of moral goodness; and a third, upon which Mr. Inge lays much emphasis, is that of beauty. These three, truth, goodness, and beauty, are "the three aspects under which the life of God is known to us." It is "Faith" that assures us that they are genuine attributes of the world of existence. "All Faith consists essentially in the recognition of a world of spiritual values behind, yet not apart from the world of natural phenomena." But it goes further than mere "experience." It "appears as a constructive activity," filling out "what is wanting in experience." It is not a function of thought merely, but a "basal energy of the whole man," including "an element of will." It involves a risk, a venture, to which, indeed, we are encouraged (as Christians believe, from above) "by the affinity and attraction which we feel in ourselves to those eternal principles



which in the world around us appear to be only struggling for supremacy."

Such being the author's conceptions, he argues against the view that Faith is "pure feeling," and maintains the rights both to intellect and will against the doctrine of mystic Quietism—while allowing to the Quietists a certain element of precious wisdom. In order to guard against the vagaries of the individual mind, the principle of Authority is allowed to have a legitimate place "as a secondary ground of Faith"; but the exaggerated claims of the Infallible Church and the Infallible Book are alike set aside. On the other hand, as against external authority, in whatever form, it is held that "the authority of Jesus Christ, for the instructed Christian, is not external"—not limited to the influence of the words and acts recorded in the Gospels—"but is a voice which speaks within us, as well as to us." The Ritschlians and the Modernists fail to win the author's consent; but for these and other important points, the reader must be referred to the book itself. It furnishes much information and many striking sayings, and cannot but yield profit to patient study.

### LITERARY NOTES.

THE *Publishers' Circular* gives some interesting figures in its "Analysis of Books of the Year." The year 1909 shows a total of 10,725 books, as compared with 9,821 in 1908 and 9,914 in 1907. The number of new editions has slightly decreased—2,279 as against 2,309 in 1908. The following subjects show an increase: Religion and Philosophy, 100; Fiction and Juvenile Works, 94; Political and Social Economy, 81; Arts and Science, 37; and Belles-Lettres, 47. Poetry and the Drama has fallen by 94.

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THE first parts of the important German Dictionary of Religion, "Die Religion in Geschichte und Gegenwart," edited by F. M. Schiele with the co-operation of Hermann Gunkel and Otto Scheel, have reached us. The work will be published in about 100 parts at 1s. each, or four to five volumes at £1 each. Fourteen parts, which we hope to review in due course, are already out. Messrs. Williams & Norgate are the English agents.

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THREE short poems by Mr. W. H. Davies appeared in the *Nation* last week. They are all characterised by the individual note which makes Mr. Davies's work so notable, though the touch of pessimism in the last one, "Man," reminds us of Hardy more than of the singer in whom Mr. Stephen Gwynn rejoices to find the joy which must be an abiding thing with the true poet.

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EVERYTHING that is known to be the work of Campion, either in poetry or prose, has been gathered for the first time into one volume by Mr. Percival Vivian, though the chief laurels of editorship must always remain with Mr. Bullen. Campion's fame rests chiefly on his lyrics, but some of the masques, Latin epigrams and elegies, make quaint reading, and the explanatory

notes in regard to the staging of the former are very curious, and savour of the age of pageants. One of these notes, *a propos* of the lines—

Advance your chorall notions now,  
You music-loving lights,

runs as follows: "According to the humour of this song, the Starres mooned in an exceeding strange and delightfull manner, and I suppose fewe haue euer seene more neate artifice then Master Innigoe Jones shewed in contriuing their Motion."

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THE High Pavement Chapel *Chronicle*, Nottingham, has some interesting observations on devotional literature, from which we quote the following:—"People who feel their religion to be not merely one interest among other more absorbing interests, but their supreme and essential life can never long neglect the literature of devotion. No matter what their theology, they will spend some of their best hours with St. Augustine's Confessions, Thomas à Kempis' Imitation of Christ, the *Theologia Germanica*, and similar classics of the heart. Perhaps the best test of the real piety of any denomination would be the question 'What books of devotion has it produced?' Our own group of churches could bear that test fairly well as modern churches go. Our hymn books and our liturgies are many. But they are many partly because we have among us so many ecclesiastical anarchists who are too wise in their own conceits to accept leadership, or to combine on common action. It must, therefore, be regretfully admitted that the number or diversity of our books of hymns and liturgies is not in itself any evidence of devotional fruitfulness. On the contrary, it may be proof of obstinate angularity and individualistic self-well. Still we have convincing evidence of devotional vitality, not only in volumes of sermons worthy to rank with the richest products of Christian faith, but also in beautiful collections of tender personal prayers like those of Sadler and of Martineau. To these is now added one of the most precious gifts ever given to our body, the recent volume by the venerable and beloved teacher of teachers, the Rev. James Drummond, late Principal of Manchester College, Oxford. The *Chronicle* called attention some time back to his 'Studies in Christian Doctrine,' and recommended its readers (particularly those who are for ever reproaching others for lack of doctrinal zeal) to submit themselves to the wholesome discipline of reading that fine and masterly work. Dr. Drummond now deepens our gratitude by offering us this later ripe fruit of his saintly spirit. It is a beautiful little volume of meditations in prose and verse suggested by passages in the Fourth Gospel. The Rev. R. J. Campbell wrote a warmly appreciative review of it in a recent number of the *INQUIRER*. The work breathes the atmosphere of a modest but profound piety which cannot fail to help everyone of us. Criticism and theology do not trouble us here. We have instead the quiet communings of a soul that has lived its own mystical life in God, and has the courage to tell us its experiences in all simplicity and truth. It is, indeed, a lovely flower of that tree of life whose leaves are for the healing of the nations."

### PUBLICATIONS RECEIVED

FROM THE CLARENDON PRESS:—The Synoptic Gospels arranged in parallel columns: J. M. Thompson. 7s. 6d. net.

MESSRS. T. & T. CLARK:—The Mission and Ministration of the Holy Spirit: Arthur Cleveland Downer, M.A., D.D. 7s. 6d. net.

MR. JOHN LONG:—A Daughter in Judgment: Edith A Gibbs. 6s.

THE PRIORY PRESS:—Like Unto His Brethren: Helen A. Dallas. 1s. net.

THE PRUETT PUBLISHING CO., NEW YORK:—At the Year's High Tide and Sea Moods: G. H. Badger. 25 cents each, postage 2 cents.

MESSRS. RIDER & SON:—Mors Janua Vitæ? A discussion of certain communications purporting to come from F. W. H. Myers: H. A. Dallas. Introduction by Professor W. F. Barrett, F.R.S. 2s. 6d. net.

MR. T. FISHER UNWIN:—A Man of the Moors: Halliwell Sutcliffe. 6s. Practical Housing: J. S. Nettlefold. 1s. net, paper; 2s. net, cloth. The Hungry Forties, Country Life under Protection: Mrs. Cobden Unwin. 1d.

*International Journal of Ethics.*

### FOR THE CHILDREN.

#### THE FIRE CARRIER.

LONG, long ago, robins had little *brown* breasts, like ordinary sparrows; and I'm going to tell you how it was that the robins have lovely *red* breasts now. In those olden days, in a very cold country right up at the north of the world, all the birds had a big sort of hall where they could go and warm themselves at an immense fire made of red roses and sunlight.

One evening, in the depth of the winter, thousands of birds, from tom-tits to eagles, were met together to get warm and to have a party and tell tales of birdland. A cosy little wren was just in the midst of a story of the woods where foxes with red tails stole in and out among the pine trees when, all at once, there was a fluttering in the rafters of the roof. The wren stopped chirping and everybody looked up. Behold, a robin perched on a big beam! His round, bright eyes were dim with tears. But he did not make a single sound. Then all the birds cried at once:

"Dear little robin! What is the matter?"

Everybody forgot the wren's tale, and clamoured for the robin to tell why he was crying; for he was such a plucky little bird that it was most unusual to see tears in his eyes. At last he flew down and stood on the hearth with his fine little legs, like the strings of a fiddle, well apart, and his saucy head cocked on one side.

"Oh, I've had such an adventure!" he said. "I've found an island where the people and the birds and the poor dear other creatures have no fire."

"No fire!" shouted all the birds.

The robin shook his head and looked very knowing.

"The island is called 'Guernsey,' and it is in the middle of a big sea. I flew upon it, quite by accident, and found it full of birds who shiver all the winter long and have never heard of *fire*. Think of it; oh, think of it, dear birds!"

The robin hopped on one leg; and with the claw of the other he clutched the wren, who had flown down beside him to show how she felt for him. And there was dead silence in the hall, except for the singing



of the fire of roses and sunlight. Then suddenly, the eagle, the king of birds, spoke.

"Some one must carry fire across the wide sea to the island of Guernsey. That is settled. But who will offer to be the carrier?"

No one answered, and each bird looked at his neighbour, till the robin cried out:

"I will go, oh, your Majesty, for I alone have seen the blackness and sadness of the island that has no fire."

"Then," cried the eagle, "take a rose from the fire in your beak, and go, this very instant."

The obedient and kind little robin hopped close to the sweet-smelling fire, and with his beak he seized a rose. It was heavy, but he could just manage to lift it. With one bound he flew into the air and out of the hall, and cries and chirps and songs of admiration followed him.

Over the sea he went, away and away, till at last he reached the steep cliffs of the little island of Guernsey. Then, with one last flutter of his wings, he fell in a heap, in a dead faint, and the rose of glowing fire fell, too, from his beak into a clump of gorse. In an instant the clump was on fire, sending out a glory of red and yellow flame into the bitter cold air.

The seagulls saw it all, and, clever birds as they are, they understood that this red and yellow glory meant to be friendly. They flew close to it, and felt its heat, and it spoke and told them why it was there. At once they flapped their white sails of wings, and away they went to the cottage of a fisherman, a very great friend of theirs. They told him the glad news, and at once he went off to the burning gorse bush too. He caught some of the fire and took it to his hut; then he went up and down the island, telling of the coming of fire. So all Guernsey was glad.

But the robin?

He lay unconscious for a long time, till he was roused by a sound of weeping. He opened his eyes, and he saw, close beside him, a lovely white gull.

"Poor little robin!" he cried. "You brought us red fire, and behold the fire rose you carried has burnt the feathers off your breast! Oh! what will you do? and how can I help you?"

The seagull gave a loud, sad cry, and up flapped other gulls, and at last all the birds of Guernsey had gathered round the poor little robin; and there was a long talk of what was to be done for the burnt breast. All at once, a big hawk, quite friendly for a wonder, proposed a most beautiful and kind plan. It was this—that each bird should give one feather to the robin to lay on his burnt little self and hide the raw burn. Now, at once, everybody agreed, except the owl, who refused. But he was paid out for his horrid behaviour. He never dared to show his face by day again; and up to this time, he has never come out except by night.

But as for dear little robin, no sooner had the feathers touched his burnt little self than they grew to him and turned a lovely, soft scarlet! So, for ever after, the whole family of robins have scarlet shirts, and they are called "red breasts." And all because the kind little bird carried fire to the island of Guernsey.

E. G. R.

## THE SOCIAL MOVEMENT.

At a meeting of the Society for the Study of Inebriety held in London on Jan. 11, Dr. Albert Wilson spoke on "Alcoholism and Crime." In the course of his remarks he said that every year one million persons were arrested and about 300,000 imprisoned; 60 or 70 per cent. of these arrests were associated with alcohol, while four out of five of the victims of execution were brought to the gallows by drink. Crime cost every year about £6,000,000, which could be made of great national benefit if it could be spent on the careful nurture of poor children. Criminal tendency was accelerated by alcohol in the parents. It was our duty to search out the causes of these imperfections, which became a question of the survival of the race.

There was no nation which showed so much mental deterioration as ours, and there was no nation so thoroughly alcoholised. They had an object-lesson in the Jews, a non-alcoholised race, who always came out on top, while the alcoholised Christians went under. There was no brain-poison so subtle or far-reaching as alcohol, which had the same effect as chloroform.

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WE have received from the Fabian Society copies of their three most recently issued tracts, Nos. 145, 146, 147. The first, by Mrs. Townshead, presents "The Case for School Nurseries," giving the reasons why it is undesirable that children under five should take their places in public elementary schools and answering objections to making public provision for little children which would facilitate their removal from home. The writer claims that children must be taught (what it is almost impossible for the over-worked mother in a workman's home, especially if she herself goes out to work, to teach her children) how to wash, to sleep, to eat, and to talk. It may be observed in passing that the nervousness, excitability, and physical feebleness of so many town-bred children is due to insufficiency of regular sleep. Mrs. Townshead gives a brief and accurate account of the crèches, écoles, maternelles, and similar institutions of France, Germany, Belgium and Hungary, and concludes with a list of reforms which she advocates for this country.

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No. 146 is a characteristically piquant reprint of an essay of Mr. G. B. Shaw's, which originally appeared in the *Fortnightly* for April, 1894, in answer to Mr. W. H. Mallock's theories of the distribution of wealth, since repeated in his "Critical Examination of Socialism," viz., that the increase in the national wealth has been produced by the exceptional ability of the employers and inventors, and therefore there is no reason to claim any share of it for the employee class. The immediate cause of Mr. Shaw's reprint, which by a few slight alterations he has brought up to date to suit the purposes of his encounter with Mr. Mallock, was a letter of the latter to the *Times*, attacking Mr. Keir Hardie for his statement that the remarkable increase in the national income had not been shared by the working classes. Probably Mr. Shaw is the best man to deal with Mr. Mallock, from whom no one who has ever read his writings expects a critical examination of Socialism or any other "ism," but merely a clever tilting at whatever adversary for the moment rouses in him the spirit of combat.

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Tract 147, which is up to the usual Fabian standard of ability and information, is by the secretary of the society, Mr. E. R. Pease, and is entitled "Capital and Compensation." The point of view may be gathered from the following quotations:—"The wealth or the capital of the country (and there is no clear distinction between the form of wealth usually called capital and any other forms of wealth) consists in houses and lands, in machinery and goods, in stone and iron and coal, in cattle and corn and cotton, in gold, and a little silver and bronze, all tangible things, and in nothing else at all. This is the capital with which finance is concerned, and this is the capital which we Socialists desire to

nationalise." "It is particularly important for Socialists to realise that the 'capital' of such concerns as railways is now nothing else than a means for determining how the profits and control of the company shall be divided." "Interest is no more anti-social than rent, and is practically as eternal. What Socialists properly denounce is the *private ownership* of capital, and of the interest it yields, just as they denounce the private ownership of land and of the rent that accrues from it." "The task of Socialism in relation to Capital is threefold. It has to meet and overthrow the ideal of *laissez faire*, that of the capitalist who can do what he likes with his own. It clips and curtails his power to harm by Factory Acts, Sanitary Acts, Truck Acts, Minimum Wage Acts, Eight Hour Acts, and every other device that can be discovered for restraining his vicious propensities. It encourages trade unions, which regulate what the law cannot yet touch, and co-operative societies, which oust him from his most profitable preserves.

"The next step is to seize on the administration of his property. It takes his gasworks and his waterworks, his trams and his telephones, and his railways. It no longer allows him to manage them even under the strictest of regulations, but transfers them to itself and pays him a fixed share of the profits as compensation for his property. . . . The last step is the transfer of the ownership of capital from private persons to the State, and this the community has hardly yet begun."

The Fabian Tracts are always interesting and valuable for the purposes of study, even to those who condemn their proposals or are able to give them only a qualified support.

## THE UNITARIAN MOVEMENT.

It is announced that a course of four lectures will be given at Essex Hall on Wednesdays, March 2, 9, 16 and 23, at 8 p.m., on "The Spirit and Aims of the Unitarian Movement," by the Rev. W. G. Tarrant, B.A.

(1) HISTORICAL. (a) Importance of the Eighteenth Century. Earlier signs of the "Movement." "Church" "Anti-Trinitarians. The Old Dissent, Lindsey, Priestley. (Comparison with New England.) Obstacles and Difficulties. (b) The Position Midway in the Nineteenth Century. "English Presbyterianism." Old Chapels and New. With slowly increasing avowal, the wide diffusion of "Modern Thought" as the century drew to a close.

(2).—MOULDING INFLUENCES. (a) The original Common Ground. Biblical and Ecclesiastical Study. Rise and Progress of "Criticism." The Revelations of Science and History. Evolutionary Philosophy. Humanitarian Passion. (b) Illustrative Personalities: Channing, Lant Carpenter; Parker, Fox; Emerson, Martineau.

(3).—RESULTING THEOLOGICAL TYPE. (a) Human Nature—the World-government. God. Religion. Laws of the Spirit—"Duty," "Sin," "Atonement," "Righteousness." (b) Spiritual Progress—Revelation—Jesus. Fellowship. Worship (hymns and other devotional literature). The Future Life.

(4).—ORGANISATION AND OUTLOOK (a) The breadth and depth of the "Movement." Affinities at Home and Abroad. The "International Councils." (b) Two emergent principles—variably emphasised: (1) *Freedom*, later than (2) in becoming explicit, now dominant, and essential. (2) *Fidelity to Truth*. Merits and risks of each. Inclusive sympathies. (c) Problems to-day—The School. The propagandist organisation. The Church. Combination and Advance. Application to Social needs. Towards the New "World-Religion."

## CHANNING HOUSE SCHOOL.

THE BANK, HIGHGATE, LONDON, N.

FOUNDER'S Day, Jan. 28, being the 25th anniversary of the founding of the school by Miss M. Sharpe and the late Rev. Robert Spears, will be specially celebrated this year. All friends who live near enough, former pupils, and parents of pupils are cordially invited to visit the school on Friday, Jan. 28, from 3 to 5.30 p.m. Visitors may inspect the school buildings, including the newly-fitted up science



laboratory, and the girls' common room. A display of Swedish drill will be given, and at 4.15 there will be short addresses by Miss M. Sharpe and others. Tea at 5. Admission by visiting card.

As Channing House is the only definitely Unitarian girls' school in the country, it is hoped that towards the end of February a second meeting may be held, consisting largely of Unitarian friends of the school from all parts. Further notice of this meeting will appear in THE INQUIRER.

## NEWS OF THE CHURCHES.

**Birmingham: Domestic Mission, Lower Fazeley-street (Resignation).**—In consequence of failing health, and acting under his doctor's orders, the Rev. T. Pipe has sent in his resignation of the post of missionary. This announcement has been received by the Mission Committee with the very greatest regret. They recognise that by his devotion and special aptitude for the work Mr. Pipe has brought every department of the Mission up to the highest standard of efficiency, and after 19 years of strenuous labour will leave the institution in the most vigorous and flourishing condition. The resignation will take effect in June, and in the meantime the work of inquiry with a view to selecting a successor has been entrusted to a small sub-committee.

**Blackburn.**—On Sunday evening last a lantern lecture was delivered in the New Prince's Theatre, at Blackburn, by the Rev. Herbert V. Mills, of Kendal, on "The Story of the Earth." The large theatre was crowded to its utmost capacity; more than 100 persons had only standing room. A record collection followed, and it was estimated that 2,300 persons were present.

**Bournemouth.**—The services in the West Hill-road Church, last Sunday, were conducted by the Rev. Dr. Carpenter, Principal of Manchester College, Oxford, and the attendance, morning and evening, was most encouraging. In the evening, Dr. Carpenter's address was on "Salvation by Faith: a Buddhist Parallel from Japan." It gave an illuminating account of Honen and of Shin-Ran (an elder contemporary of Francis of Assisi), who were the founders in Japan of successive sects of "the Pure Land," the latter especially furnishing a most striking parallel to the Evangelical conception of salvation by faith. "It would be a lasting shame," Dr. Carpenter said, in conclusion, "if such a Buddhism and the Christianity we have learnt of Jesus could not work together, as it has begun to work, for the regeneration of Japan." The calendar for January and February contains the following description of the aims and constitution of the church. "A word as to the constitution of our Church. It is founded on the undogmatic principle, as a Free Church. It is pledged only to God and the humble service that His worshippers may render. What is asked of members is not adhesion to any special form of doctrine, or confession of any one form of religious experience, but simply that they shall desire to be together for the worship of God, with openness to all truth, and for fellowship in religious life. The name 'Unitarian' attached to the Church, indicates the character of the teaching now prevalent in it. The minister is a Unitarian, and earnestly affirms that the Gospel of Christ is most truly interpreted in the light of his absolute humanity, and that to be a Christian is simply to follow Christ. The appeal to all who come into the Church is not that they shall accept on authority any particular doctrines concerning God and Christ, but that they shall join with their brethren in the earnest spirit of worship, and with an understanding heart and steadfast purpose in well-doing, arrive at their own convictions of divine truth." A special general meeting of the Southern Unitarian Association will be held in Bournemouth, on Wednesday, January 19, in the West Hill-road Church at 3 p.m. Tea in the Lecture Hall at 5.30. At 6.30 a meeting of welcome to the minister will be held in the Church. Among those expected to take part are the Revs. W. Copeland Bowie and Henry Gow, of London.

**Bridgend.**—Good progress has been made with the renovations of the chapel, which was

taken in hand none too soon. Since the chapel has been in the hands of the builders, the Sunday-school and the services have been held at the Lesser Town Hall. The services here have been better attended than has been usual at the Chapel, possibly helped by the neutral character of a public hall. The formal re-opening on January 31 will be also the quarterly meetings of the South-East Wales Unitarian Society. The Rev. J. Tyssul Davies, B.A., of Newport, will preach the sermon.

**Bury: Bank-street Chapel.**—The Rev. E. D. Priestley Evans writes in the *January Calendar*: "It is gratifying to learn that the hopes that have been entertained for many years regarding rearrangements in the Sunday-schools have, some of them, been realised, and others are rapidly on their way to realisation. The Primary Department, under the competent charge of Miss Coates and Miss Alice Kay, begins its career to-day, and is conveniently housed in the altered part of the caretaker's old house. The Young Men's Club is also housed in that portion of the building, and is already revealing promising signs by an addition of 28 new members. The lighting of the school is greatly improved and seems to be everything that can be desired. The new school kitchen is commodious and convenient, and is such an improvement on the old arrangement that the pleasure of the work of providing for our large Christmas party was felt to be enhanced a hundred-fold. The church-parlour is not ours yet, but it will in all probability be a fact in the near future. But the above are very satisfactory signs of progress, in addition to the fact that the number of scholars has increased by 61 since last year."

One of the important events of the year has been the closing of the day schools. To several members this has happened not without some sad regrets. But, as it would have to come sooner or later, we submitted in July last; and already we feel that we are free to do much more for Sunday-school and congregation than was possible in former years. Long-needed alterations, as I have indicated above, have now become possible for the benefit of the school; and the social life of the church has been greatly quickened even in the last six months. It is a pleasure to record once more an addition to the membership of the church, of 14 associates, 10 junior members under the new rule, and 4 full members. But we regret that we have had to mourn the loss of one of our honoured and faithful members and trustees by death, in the person of the late Mr. George Hall, of Holcombe. Still, on the whole, the past year has been one of great satisfaction, and one with much promise for the near future. And I would now thank all who have worked and helped in any shape or form, in connection with the church and all its institutions, and would only remind you once more that the heart of our united efforts and religious fellowship is and must always be our worship."

**Chesham.**—A few weeks ago, some members of the men's class kindly undertook to make a platform and reading-desk for the adult class-room, on condition that the class paid to the men's stall at the recent sale of work a sum equal to what the desk would have cost had it been ordered in the usual course from a firm in the trade. The price was fixed at £6 10s. The materials (oak) were given by Mr. H. Thompson, and the work was done by Messrs. F. Pinder, O. Elton, and Wm. Walker. The desk was on view at the sale of work, and was highly praised; indeed, many declared that it was too good for the adult class room, and ought to be used as a pulpit. It is not, however, quite suitable for such use. At a meeting of the adult class, on December 26, a very hearty vote of thanks was accorded to the four members of the class for their services.

**Coalville Unitarian Hall.**—The second of the series of special services in connection with the 5th anniversary of the Coalville Unitarian congregation was held on Sunday, January 9, when the Rev. W. R. Clarke Lewis, of Gainsborough, gave a sermon on "The Gospel of the New Theology," which was much appreciated. The Rev. J. M. Lloyd Thomas, of Nottingham, will be the preacher next Sunday.

**Edinburgh.**—On Tuesday, December 28, the children of St. Mark's Sunday-school had their Christmas treat, when Rev. H. W. Hawkes' play of "William Tell" was performed by the scholars in the church hall.

The play, which was very creditably performed, appeared to give great satisfaction, and was repeated on the following evening before a grown-up audience.

**Garston.**—The Rev. Sydney H. Street, B.A., has accepted a cordial invitation to undertake missionary work at Garston. He has already begun his duties there. His address is 10, Bension Drive, Grassendale, Liverpool. Hearty congratulations are extended to Mr. Street on his restoration to health and his resumption of the duties of the active ministry.

**Ilford.**—Hearty congratulations are extended to Miss Brenda Fyson, of Channing House High School, Highgate, daughter of Mr. E. R. Fyson, chairman of the congregation, who has gained the diploma of Licentiate of the Royal Academy of Music (L.R.A.M.).

**Liverpool: Ullet-road Church.—Memorial to the late Robert Durning Holt.**—We have to record the erection of another beautiful clerestory window in this church. The new window has been placed there by members of the congregation in memory of Mr. Robert D. Holt. It has been erected by Messrs. Morris, from designs by the late Sir E. Burne Jones. Temperance, prudence, and humility are represented by three female figures. Temperance extinguishes a fire by pouring water from her urn; Prudence consults the knowledge stored up in literature, and upholds the mirror of truth; Humility performs deeds of gentleness and love for those who never can requite her and rescues a lamb from a thicket of thorns. Beneath is the following inscription:—"In loving memory of Robert Durning Holt, born 1832, died 1908; this window was given by his fellow-worshippers." The design of the window is in accord with the other windows in the clerestory, and the general effect is excellent. This memorial will recall one who endeared himself to all who knew him, and in future generations it will bear its silent testimony to the value of a noble and beneficent life.

**London: Essex Church.**—The *Calendar* for this month contains the following:—

**NEW YEAR RESOLUTIONS FOR 1910.**  
(Recommended, without exception, to every member of the Congregation.)

Since Religion is the greatest matter in life, and the Church is the best means of realising it,

I WILL MAKE MY CHURCH MY CHIEF INTEREST.

Since the Worship of Prayer and Praise should be both a duty and a joy,

I WILL ATTEND SERVICE WILLINGLY AND REGULARLY EACH SUNDAY.

Since Church ideals and institutions cannot be advanced without expense,

I WILL CONTRIBUTE TO THE CHURCH FUNDS TO THE BEST OF MY MEANS.

Since all Churches should pay special attention to the religious welfare of the young,

I WILL SUPPORT THE SUNDAY SCHOOL EITHER AS TEACHER OR SUBSCRIBER.

Since all the Churches, stronger and weaker, should loyally help each other,

I WILL HELP THE PROVINCIAL ASSEMBLY TO WHICH MY CHURCH BELONGS.

Since I wish to know the Church arrangements, and make them known to others,

I WILL TAKE THE MONTHLY "CALENDAR" WHICH EXISTS FOR THIS IDEA.

Since I also wish to take a larger interest in religious movements and social progress,

I WILL READ THE WEEKLY "INQUIRER," WHICH IS A BROAD RELIGIOUS PAPER.

It is announced that on Wednesday, Jan. 26, a lecture will be given by the Rev. Frank K. Freeston, on "A New Calendar of Saints." Mr. Freeston will examine the meaning of saintliness in the past, consider its altered character under the larger ideas of later days, and finally suggest instances, chiefly modern examples, of those who are worthy to be canonised in any new calendar of saints. The latter part of the lecture will be illustrated on the lantern screen by memorial statues, busts, or monuments from various sources, which, it is hoped, may prove of interest. A portrait of Channing and Dr. Brooke Herford's stimulating essay on "Channing and His Work," are included in the *Calendar*.

**London: Islington.**—Presentation.—On Saturday last, at a meeting of Unity Church



Ladies' Committee, presided over by Miss Preston, and held at her house, a testimonial, which took the form of a jewelled pendant, was presented to their secretary, Mrs. Sidney Titford, upon her retirement, after 21 years' service. Miss Preston, in bestowing the gift, spoke in the warmest terms of Mrs. Titford's thoughtful and energetic work to promote the welfare of the church, and said she was glad that Mrs. Titford would still remain a member of the committee. In replying, Mrs. Titford said their kindness had taken her so much by surprise that she found it difficult to express her grateful thanks adequately. The beauty of the gift was enhanced by the kind thought of the committee, and by the fact that it was presented to her by her dear friend, Miss Preston. She could not convey in words an idea of the happiness which Unity Church had brought to her. Religious friendships were the closest, and the long, warm friendship which had existed between the Preston family and herself had proved the dearest of her life. She thanked the committee for their loyal support in their united work for the church, which to herself had always been a labour of love.

**London: Mansford-street Church and Mission.**—The subject of Mrs. Cobden-Sanderson's recent address was "The Moral Aspect of the Women's Suffrage Movement," and having said the political aspect was distinctly disappointing, she made it clear that the moral is the really important aspect, although it is just this that makes the hindrance in our present condition of social development. Women fought for education, yet they are by no means allowed to reap the full pecuniary or social benefits of it, in spite of the fact that sex inequality and the sex-bar hurts humanity. Women are no longer economically dependent on man; their homes have been broken up by the invention of machinery and the growth of the factory system; they are interfered with by the State on every hand; and although these changed conditions made change necessary, still women are prevented from having any voice in the making of the laws that shall govern the State, and are persecuted if they claim the right. The lecturer then showed how, in age after age, in many countries and movements, women have been admitted to the highest honour and privilege, only to be repulsed in every case. Lloyd Garrison's noble protest when women were not allowed to attend an anti-slavery meeting in England in 1840 indicates the foolish and unjust attitude which even to-day calls for protest. A less superficial view sees behind and beyond to the inherent justice of the claim, and recognises the benefits arising from an increased solidarity of the human race. Hope springs from the churches through the changing emphasis upon this subject; but religion has helped to make and to keep woman subject. Christ made no distinction between man and woman, whilst morality demands an equal moral law for each, and from the point of view of religion and ethics we may reasonably infer that the influence of woman is likely to make for eternal progress, true civilisation, and world-wide unity rather than the expansion of any one empire to the danger of the rest. It is urgently necessary, too, that woman should impress her personality on social work; the compulsion which causes cultured and good women to live so apart from the stream of life is a source of danger to the people who exert it. In conclusion, it was maintained that the intellect of the world is with the movement that would liberate women from an artificial and injurious bondage, mention being made of name after name of ancient and modern teachers and leaders who knew the wisdom of giving reverence to women and not contempt. A moral crusade is wanted, not civil or sex war; but there is need for a willingness to suffer, if need be, on behalf of the holiness of the union of women and men in this our common life, and it is the duty of women to bring a spiritual force into the world whilst making the woman's lot a happier one.

The party to the feeble-minded children given December 11 was in every way satisfactory, and members of the Guild are asked to note that the cripple children will be entertained on January 15, when all are expected to be present and help.

**Manchester: Oldham-road.**—The late John Redford Hill.—Mr. Hill was one of our

staunchest supporters. He had been reared in the Unitarian faith, and was full of enthusiasm and energy for it. He was a scholar in the Sunday-school, a secretary, and latterly a superintendent, and the president of the Young Men's Class. His activities were not confined to the school. He was also a good worker in connection with the church. He had been the organist for the last 20 years, and never was there a more faithful one. When a difficulty arose occasionally about the supply of the pulpit he readily stepped into the breach. He was quite capable of giving a reason for the hope that was in him. His general attitude was that of sympathy with progressive movements. He remained with the same commercial firm throughout his career, and won the respect and admiration of his principals and his associates. His death, at the early age of 46, has left a gap in our ranks which it will be difficult to fill. A large number of friends gathered for the memorial service, which was conducted by the minister last Sunday evening.

**Rochdale.**—A total of £34 1s. 3d. was received in subscriptions towards defraying the cost of the meetings held in October last under the auspices of the British and Foreign Unitarian Association. This includes the contributions kindly sent by the churches, or individual members of the congregations, in the Fellowship. The expenses, however, were not nearly as heavy as it was anticipated. They only came to £18 18s. 11d., and so there was a balance in hand of £15 2s. 4d. The Local Committee decided to hand this sum over to the Fellowship Committee to be disbursed by them according to their discretion. That Committee decided that the money should be returned to the different churches in proportion to the amount contributed by each. This has been done, and the arrangement has given every satisfaction.

**Southampton: Church of the Saviour.**—On Saturday evening, January 8, the members of the Sunday-school and Band of Hope had a party at the Kell Hall. During the evening the members presented Miss Spencer and Mrs. Skemp with suitable gifts. Both ladies (who are indefatigable workers in the Sunday-school and Band of Hope) were much surprised and pleased, and acknowledged the gifts in suitable terms. On Sunday afternoon, January 9, Mrs. Ireland kindly gave a reading, "The Song of the Magnificat" to a musical accompaniment by Mrs. Filsell. She also read "Gifts" and "A Model Church." Mr. Ratcliffe was the soloist. Despite the inclement weather there was a fair attendance, and a good collection in aid of the Sunday-school prize fund.

**Stratford.**—About eighty children were present at the annual tea and distribution of prizes to members of the Sunday-school, which took place on January 8. A report of the year's work was read by the superintendent, and a short address was given by the Rev. J. Ellis, after which Mrs. Ellis presented the prizes. The Rev. J. Ellis conducted a parade service of the "Tiger" patrol of Boy Scouts connected with the church on Sunday.

**Wakefield: Westgate Chapel.**—Last Sunday afternoon the prizes for regular attendance and good conduct were presented to the scholars of the Sunday-school by Dr. Gibson, Medical Officer of Health for Wakefield, the service being conducted by the Rev. W. T. Davies. In his address Dr. Gibson laid great stress on the fact that a Sunday-school was intended mainly for the building up of character, and he said, further, that the observance of Sunday ought to be made of more importance by parents and teachers. In connection with the prize books, he told the children to put themselves into the stories they read, and to make the characters live again in the imagination. A pleasing feature of the proceedings was the presentation of a picture for the schoolroom by Miss Himsworth, as a gift in remembrance of many pleasant hours spent in the school. At the quarterly meeting of the Sunday-school Committee, held afterwards, the thanks of the teachers were given both to Dr. Gibson and to Miss Himsworth; and also to the Rev. A. Chalmers for presenting a specially prepared and handsomely bound set of minute and account books for the school and library. Further, the reorganisation of the school was confirmed, namely, the grading into adult class, senior, and junior departments.

## NOTES AND JOTTINGS.

REV. T. RHONDDA WILLIAMS's ministry at Union Church, Brighton, is attracting large congregations, says the *Christian World*, and Mr. Williams is fast gaining a strong hold on the people. On both Christmas and New Year Sundays there were many visitors, and the chapel was almost as crowded as in Mr. Campbell's time.

THE first performance of Sir Edward Elgar's Symphony in Rome has been followed by a chorus of praise for the composer from the leading journals, and a general desire for a second performance has been expressed.

THE *Giornale d'Italia*, which devotes a good deal of attention to music, remarks that Sir Edward Elgar's Symphony differs from the typical form of classic symphony in every way, and should rather be called a symphonic poem. Nevertheless it is grand work of orchestral composition which does honour to the British school of music. The journal praises Sir Edward Elgar for his inventive genius and science, and regards him as the lineal descendant of the old English masters of music. According to the writer in the *Giornale d'Italia*, it is no longer true to say that the British are an unmusical people. The same newspaper concludes by praising the brilliant musical qualities exhibited by the conductor, Mr. Landon Ronald.

GERMANY, America, and England are tolerant of religion in any shape, and while France interdicts the monastic orders, confiscates their buildings, closes their churches, and seizes their lands and endowments, they find a warm welcome in other countries. England and America are dotted with the monasteries that once flourished in France, and the last number of the *Kirchliches Handbuch*, published by the Society of Jesus, shows how from 1908 to 1909 the number of these houses has multiplied in Prussia. The Roman Catholics in Prussia number about 13,500,000 and at the beginning of 1908 they had 2,043 convents with 29,736 monks and nuns. No less than 70 new religious houses were instituted in the nine months beginning with April, 1908, and the returns record at this date 2,113 houses and 30,823 occupants. Of course, a political significance is given to these facts by the political parties in the Reichstag, as the *Croix* (Paris) remarks.

At the special service which was held at the Chapel Royal, St. James's Palace, on the occasion of the festival of the Epiphany, the curious old ceremony of offering gold, frankincense and myrrh on behalf of the King was observed. Until the middle of last century the offering of gold consisted of a small roll of finely beaten gold-leaf, but since then golden coins of the realm have been substituted, and these are distributed afterwards amongst a number of Royal pensioners.

Two old plays were given last week at a house in Great College-street, Westminster, "The World and the Chylde," a morality which was issued in the year 1522, and the Norwich Mystery play, "Paradise."

BOTH plays are quite short. The principal character in the first play is Manhood, and the story tells in a leisurely way the woe wrought upon him by Folly and his redemption by Conscience and Perseverance. "Paradise" was written in 1565, and was based upon an older play which was performed at Norwich on the occasion of Whitsuntide and Corpus Christi processions. The version used, which was written for the Grocers' Guild, had only one performance before Biblical plays were banned.

THE newly-elected district attorney, or public prosecutor, of New York, has lately appointed a lady lawyer to be one of the members of his staff. It is thought that particularly valuable services could often be rendered by a woman in the investigation and prosecution of criminal cases in which women and children are concerned. For some years past the States have placed no obstacle in the way of the exercise of the legal profession by women.]



THE editorial committee of *The Englishwoman* are to be congratulated on the success of their venture up to the present time. The January number is the twelfth issue of this enterprising monthly, which aims at arousing an interest in the many subjects connected with woman's welfare, and has always made its appeal to thoughtful and cultivated readers. In the present issue the series of articles on "Women and the Nation" is continued. Mr. Townshend writes in an amusing vein about "Some Early Roman Suffragists," and Katherine Tynan contributes a brief poem.

SIR HUBERT VON HERKOMER, who is relinquishing his office as Professor and Lecturer on Painting at the Royal Academy has, says the *Westminster Gazette* begun the work of writing his memoirs. Born at Waal, in Bavaria, sixty-one years ago, he was made A.R.A. in 1879, and became an Academician in 1890. Sir Hubert was nine years (1885-94) Slade Professor of Fine Arts at Oxford, and twenty-seven years ago he founded the Herkomer School of Art at Bushey.

THE reports of the Indian Provincial Councils for which elections have been completed, and which have held their first sittings, show that the Mohammedans have met with remarkable success at the elections, especially in the Punjab. In the twenty-seven elections to date for the Imperial Council the returns show that eleven Mohammedans, eleven Hindus, two Europeans, one Sikh, one Burmese, and one Parsee have been elected. The Mohammedans are gaining unexpected victories in the United Provinces and Madras. A striking feature of the elections is the manner in which landholders have come forward both as voters and candidates. The elections throughout India have been both keen and successful, and have resulted in the return of a Council representative of all the important interests.

OUT of 806 municipal districts in the province of Ontario, 334 have adopted prohibition and 472 local option. This week there were to be contests in 161 municipalities, and many towns were expected to vote against permitting the sale of intoxicants.

MR. KNOX, Secretary of State, has addressed a circular Note to the Powers signatory of the last Hague Convention, proposing that the International Prize Court established by the Conference shall be invested with the functions and jurisdiction of an Arbitral Tribunal for the adjudication of differences between the Powers. It is expected that Great Britain, Germany, and France will endorse the proposal. If the plan succeeds it will mark the completion of a most important step in the direction of making international arbitration a fact instead of a theory.

TWO points are particularly emphasised in a return tabled at the House of Commons, Ottawa, by the Hon. Frank Oliver. The first is that money is expended and administration exercised to secure immigrants whose purpose it is to occupy farm lands. The second is that money is expended and administration exercised in excluding those whose presence in Canada would add to the congestion of towns and cities. The West is being peopled not only for the purpose of growing wheat, but also that a great civilisation might be built up to give the best social and governmental conditions in the world.

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